





REMARKS  
ON THE  
LATE MIRACLE,  
IN A LETTER

ADDRESSED TO

THE REV. DOCTOR DOYLE,

Titular Bishop of Kildare and Leighlin.

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“ Among the numberless Brochure, there is one styled A Letter to Doctor Doyle, four different copies of which have been sent to the writer of this Letter.”....*Vide Vindication of the Roman Catholics, by J. K. L.*

“ Why thus, my Lord, has this writer the effrontery to appeal as a victor in this controversy, to the judgment of your Excellency, *when he has not dared to enter the lists with his opponents ? Why does he call his Work ‘A Vindication, &c.’ when he has not even attempted to refute my charges ?* My arguments are not only *unanswered*, but *unassailed*. I have not a single man killed, wounded, or missing : I challenge the application of the *severest* logic to my reasoning.”....*Vide Strictures on the Letter of J. K. L.*

“ Am I therefore become your enemy because I tell you the truth ?”....*Paul.*

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FOURTH EDITION.

CONSIDERABLY ENLARGED BY IMPORTANT NOTES.

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DUBLIN :  
R. M. TIMS, 85, GRAFTON-STREET.

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*Just Published,*

BY RICHARD MOORE TIMS,

# **STRICTURES**

ON THE

## **LETTER OF J. K. L.**

ENTITLED

A VINDICATION OF THE RELIGIOUS AND CIVIL  
PRINCIPLES OF THE IRISH CATHOLICS;

ADDRESSED TO

HIS EXCELLENCY THE MARQUIS WELLESLEY, K.G.  
LORD LIEUTENANT GENERAL, AND GENERAL GOVERNOR OF  
IRELAND, &c. &c.

*In a Letter to the same Nobleman.*

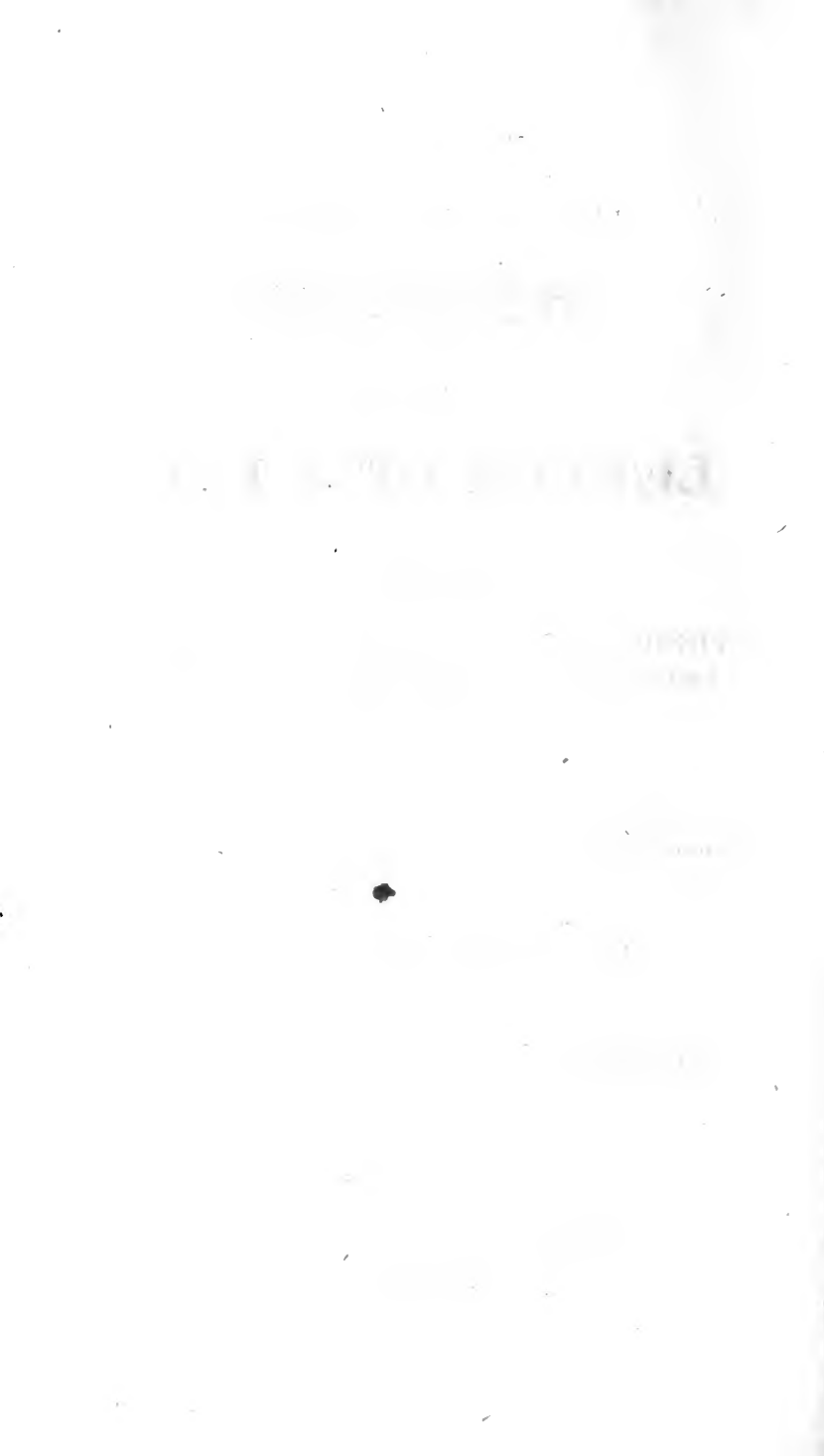
BY THE AUTHOR OF

*“REMARKS ON THE LATE MIRACLE, IN A LETTER TO  
DOCTOR DOYLE.”*

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“And Micah said, As the Lord liveth, even what my God saith, that will I speak.”—2 Chronicles xviii. 13.

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## TO THE PUBLISHER.

DEAR SIR,

As my object in the Remarks on the late Miracles was to make Protestants aware of a solid and scriptural mode of defence against the pretensions of the Church of Rome, and if possible to excite the attention of Roman Catholics themselves to this boasted characteristic of their religion, as an evidence of its being the mystery of iniquity, I have now, on the coming out of a fourth edition in so short a time, to return you thanks for putting the public in possession of my thoughts in so cheap a form.

So rapid and extensive a sale must gratify us both, from the prospect, that in so awful a time as the present, this little tract, being in the hands of so many thousands of our countrymen, may be of some use in arresting the progress of delusion.

My first object, Sir, I trust, will ever be to serve the cause of divine truth. But another object I wish never to forget—the peace of the country and the maintenance of the happy constitution under which we live. Christians are little aware of their duty, or of their interest, who are indifferent to this object. The miracles which have of late excited so much attention, have undoubtedly a political, as well as a religious purpose; and are a part of an infernal machine which sooner or later will burst upon our country, if means are not taken to undeceive the public.

Why shall we despair of making some impression on Roman Catholics themselves? they will yet hate the Whore, and though they are now shut up in a great measure from the Scriptures, the very efforts to delude them may in the end serve to awaken them. If their clergy could be drawn out of their trenches to meet us in the open field of Scripture I would have strong hopes; for though the people will not read our attacks, they will read their defences. In this way truth might dart a ray into the dungeon, which could never be extinguished. It is then to be hailed as a good omen, that some of the most distinguished dignitaries of the Church of Rome are coming forward to defend their system. For this purpose I could wish that their courage was still more highly raised by their miracles. To assure ourselves of triumph, we wish for nothing more than an opportunity of fairly engaging the enemy on Scripture ground.

But it is to be regretted, Sir, that though a certain distinguished personage has come into the field as a champion of the miracles, and has published no less than a Vindication of the Religious and Civil principles of the Irish Catholics, he has craftily avoided even a statement of our arguments. Had he given a fair account of the grounds on which my tract rests the argument, I could let it go without solicitude, even accompanied with all his comments. I will trust them to fight their own way, even in the hands of the enemy. Now I appeal to every candid Roman Catholic, whether this is not decisive evidence of the consciousness of a bad cause. Why does he fear to state and refute my arguments, if he does not dread that a statement of them, put into general circulation, would do more injury to his cause than the refutation might serve it? This is



not like the conduct of Protestants towards them ; they state the whole strength of the arguments of their opponents, because they know that, in all their strength, they can refute them. They have no dread lest their own party should know all that their opponents have to say—no sly management to keep them from bringing their doctrines to the test of Scripture ; because they know that truth will triumph, the more rigorously it is tried by the touch-stone.

Besides, Sir, in repelling the charge of imposture, imagination, and natural causes, they have come boldly to the charge again and again, because there is here room for attempting to impose on the credulous. Why then do they not grapple with those passages of Scripture which I have brought forward against their miracles ? If those do not designate the Church of Rome, let them shew us how they can evade them. Truth is my object, and it ought equally to be their's. He is the victor who gains it, though he should lose all things else.

I am, dear Sir,

Most sincerely yours

The AUTHOR.



## PREFACE.

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IT is difficult to express one's self on any important subject of religious controversy, without hurting the feelings of those of opposite sentiments. On the subject of the following tract, it is utterly impossible. Roman Catholics believe that the reformation commenced by Luther was a schism, the real author of which was the Devil. They denounce to damnation all without their Church. If they really believe this, I am not offended with them for declaring their sentiments; on the contrary, whatever I may think of their opinion, I have a right to thank them for their candour. *Silence or equivocation would be a cruel complaisance on a matter that respects the eternal salvation of men. I claim then from Roman Catholics, in reading this pamphlet, nothing but what I grant them in return. Personally let us treat each other with civility; but let us not expect the same courtesy for our religion; this is a matter of too much importance to come under the forms of ceremony. I believe that the system in which Roman Catholics glory, is the mystery of iniquity contrived, originated, and supported by Satan. Why should the Roman Catholics be displeased with me for telling them so in the plainest terms? If I am right, it is their greatest interest to know this. If I am wrong, let them repel my arguments by the authority of Scripture. If the Word of God has forewarned us of this system, and of the Miracles of Satan, which would vouch for it in the world, I should be guilty of treason against*

God, and murder of the souls of men were I to hide my views. Roman Catholics themselves *have excited this controversy*, and their acknowledged expectations from their miracles, is, the conversion of all Protestants. They cannot expect that we shall remain silent, and allow unwary Protestants to be ensnared by plausible, but unfounded pretensions.

Though I am aware of the strength of prejudice among Catholics, I do earnestly and affectionately beseech them to weigh my *arguments*. No feelings of hostility influence my pen. They are my flesh and my blood; I love them as the descendants of the same Father. I take God to witness that my heart's desire, and prayer to God for them is, that they may be saved; for they have a zeal of God, but not according to knowledge. Their salvation would be my greatest triumph. I would not needlessly hurt the feelings of the meanest Roman Catholic in Ireland; and they may be assured when I say a severe thing, it hurts my own mind to be *obliged* to write it, as much as it can do them in reading it. But a surgeon, though he ought as much as possible to consult the feelings of his patients, must have a paramount respect to their cure.

# REMARKS, &c.

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SIR,

IN an Address to the people of your diocese on a late occasion, you inform them of a miracle performed by the Prince of Hohenlohe and his associates, as a triumphant attestation of the testimony of God in favour of the pretensions of the Church of Rome. In repelling the force of this sort of proof, I shall not attempt to account for the cure of Miss Lalor on natural principles ; for although I have no doubt that most of the Popish miracles are owing to imposture or imagination, I am fully convinced from the Scriptures, that many of them are above all human power. We learn from the fountain of divine truth, that the devil is the inventor of the great antichristian system exhibited in the Church of Rome ; and that it was ushered into the world, and is constantly supported by his power and subtlety. Taking it then for granted that the case of Miss Lalor was really a supernatural interposition, instead of viewing this as in any measure a proof of the truth of your religion, I consider it as decisive evidence that the Church of Rome is that great apostacy denominated the MAN OF SIN, or MYSTERY OF INIQUITY.—It is evident from Scripture, that no church can merit this appellation, but one in whose favour the devil performs miracles of falsehood. Now the Church of Rome is the only one that pretends to work miracles ; therefore she alone corresponds to that description.

Protestants, unacquainted with their Bibles, or unwilling to admit any such diabolical interference in human affairs, have generally chosen to ascribe all the miracles of the Church

of Rome, either to imagination or imposture.\* In this they not only hide one of the strongest evidences to convict that Church, but have put themselves to many hard shifts to account for the miracles, in favour of Popery. It cannot be denied, that Roman Catholic priests often effect cures that are not to be accounted for by natural causes.† I admit then, Sir, the reality of your miracle; yet so far from looking on it as a star to guide me to the Church of Rome, I will prove it to be an ignis fatuus of the devil, to lead the ignorant to destruction. I believe you to be very sincere in the religion which you profess, and I respect your zeal in propagating what you consider truth essential to the salvation of mankind. But if there is truth in the word of God, you are a blind guide, leading the blind; and as six millions of people in this country look up to you as an oracle of heaven, no apology can be necessary in endeavouring to undeceive you.

You seem to be gladdened beyond measure by this miracle, you are so intoxicated by it, that you have been led to talk politics, and cast reproach on the government of your country. Conceiving this evidence to be irresistible, you stand on high, and proclaim to the world this triumph of the Church of Rome. No doubt, the whole Catholic body will be as-

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\* Since the commencement of this discussion of the Hohenlohe miracles, I observe that Protestants in general deny all supernatural interposition. On this point I did not at first form any judgment, nor will I yet take upon me to decide. If they can all be accounted for without the interference of the devil, it does not affect my opinion, nor my argument. Still, I must contend, that the church over which reigns the man of sin, must be supported by the miracles of Satan. If this is not the case, the Scriptures are not true. On the other hand the word of God declares, that the devil will exert his power against the truth, by raising up and supporting a rival to the true church by counterfeit miracles; then every authenticated instance of supernatural interposition in favour of false doctrine, is a decisive proof of the truth of Christianity.

† I dont here speak from personal knowledge, but I have often heard it from persons whose veracity I cannot doubt, especially with respect to the diseases of cattle, upon which imagination can have no influence. Were Prince Hohenlohe to try his hand on these, he might be a better match for the medical Gentlemen.

tonished at the obstinacy of heretics, who will not submit to the evidence of miracles, which you compare with those of the Lord Jesus Christ himself.—Well, Sir, I assure you that you cannot have greater pleasure in that miracle, as a proof that the Church of Rome is the spouse of Christ, than I have in it as an evidence that she is the MOTHER of HARLORS. The grounds of my opinion I shall now submit from the word of God; and I pray the Lord to open the eyes of you and your deluded brethren to understand the Scriptures on this important point.—Open then your Bible, and read that important passage, 2 Thess. ii. 3—12. “Let no man deceive you, by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth but had pleasure in unrighteousness.”

What an awful description is this! How striking a likeness of the Church of Rome! The man who seriously examines this picture, and does not recognize the original in the Popish religion, must indeed be given up to strong delusion. But on this occasion it is not my business to examine the whole portrait, and to shew that every feature of it is to be found in the

Church of Rome. I will confine myself solely to the case of miracles.

Now, Sir, you cannot but acknowledge that this is a description of the Man of Sin, whatever false system of religion may be characterized under that denomination; and that he has been brought into existence by the power, and signs, and lying wonders of the devil. So far then from being a sign of the true church, miracles are a sign of the counterfeit church. If the Church of Rome did not pretend to work miracles, she could not be charged with being this mystery of iniquity. In proclaiming your miracle, you prove your Church to be the man of sin, and your wonders to be the works of the devil. Is not the coming of the man of sin said to be the working of Satan, with all power and signs and miracles of falsehood? What then can this be, but that system of religion, which is the only one that pretends to support itself by miracles? These are miracles of falsehood, because they are counterfeit imitations of divine power to support a false religion. Believest thou the Scriptures, Dr. Doyle? Renounce then that religion which owes its origin to the wicked one. What a strange infatuation it is in Roman Catholics, to ground the chief evidence of their religion on that which is a grand distinguishing characteristic of the Man of Sin! Surely this is a strong delusion—their proof is their condemnation. Thus were the Jews blinded, and thus they fulfilled the Scriptures: and while they continued to boast that they alone were the church of God, they were rejected by him as the synagogue of Satan. In the like spirit of delusion, the Roman Catholics cry, “the temple, the temple of the Lord are we;” and doom to destruction all that are without their pale. But the book of God denounces their system as a strong delusion of the devil.

It greatly concerns you, Sir, and all the adherents of this false system, to attend to the reasons here given, why God has given up the world to this strong delusion of Satan:—“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they



might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Men are given up to this delusion, because they have not received the gospel that proclaims pardon and eternal life to the chief of sinners, through faith in the blood of Jesus Christ. How strongly is here marked the confidence that Roman Catholics have in their refuges of lies! God's plan of salvation they reject, and fearlessly rest in the most superstitious ways of appeasing the divine wrath. God they will not believe, but they will believe their clergy.\*

The same false system of religion is described in the book of Revelation, and is there likewise said to be supported by false miracles and the power of Satan. "To the beast that rose up out of the sea, the dragon, that is the devil, gave him his power and his seat, and great authority." Rev. xiii. 1, 2. Of the second beast coming up out of the earth, it is said, "And he doth great wonders; so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles that he had power to do in the sight of the beast." Rev. xiii. 13, 14. Now, Sir, although it is most obvious that the antichristian apostacy in the Church of Rome, is here pointed out with characteristics not to be mistaken, at present I dwell on nothing but the fact of its being supported by the power and miracles of Satan. This beast was to deceive the world by obtaining power to work miracles. The church then that supports itself by miracles, is the church of the beast, and of Satan. This description will suit no other church under heaven but the Church of Rome, and the Church of Rome alone pretends to miracles. She alone then must be the antichristian beast. Without any reluctance then, Sir, we grant you your miracle. It shews the

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\* I am aware that Doctor D. like Pastorini, may apply all these passages to a Mahometan Antichrist. It would be easy to refute the imputation, but my argument does not require this. It is sufficient for my present purpose that the devil works miracles in favour of impostors. If so, the Hohenlohe miracles are no proof of a true church.

Church of Rome to be that monstrous system of iniquity predicted in the Revelation.

Do you recollect, Sir, another remarkable thing spoken by the Lord Jesus Christ himself on this point. "Then if any man shall say unto you, lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Mat. xxiv. 23, 24. Now, Sir, according to your way of reasoning, it would have been the duty of all men to receive those false Christs, for they shewed great signs and wonders. The devil enabled them to work miracles and deceive men. Tell me, Doctor Doyle, how could the Roman Catholics consistently refuse to believe them? If you hold yourselves justifiable in rejecting a false Christ, although he should shew great signs and wonders, why do you challenge our belief in this wonder-working Prince Hohenlohe? You see, Sir, that instead of directing his disciples to submit to the pretensions of all who should come with great signs and wonders, Jesus Christ warns them against this as a sign of imposture. Whether then, Sir, are we to follow Jesus Christ, or the Church of Rome? From this passage we also see that these miracles would be such as could not rationally be ascribed to natural causes, for they were to be calculated to deceive the very elect, had this been possible. They then work totally above human power and human artifice.

Sir, it is not of late the devil has begun to work miracles in opposition to the cause of God. You know the excellent specimen which he exhibited by the Egyptians; by their enchantments they turned their rods into serpents, changed water into blood, and brought frogs on the land of Egypt. I think, Sir, these miracles of Jannes and Jambres are fully equal to those of Prince Hohenlohe. You may say, does not this discredit the authenticity of all miracles? An infidel may make this objection, and to him an answer is necessary; but Roman Catholics have no right to put such a question. If the Bible is true this is a matter of fact, and an answer is as necessary to be

given to it by the Roman Catholics as by others. Even although their miracles were performed through the power of God, still they must confess, that the Scriptures represent men as performing supernatural works through the agency of Satan. When Protestants, then, allege Popish miracles to be wrought by the power of the devil, Roman Catholics cannot reply that this takes away the evidence of true miracles. The example before us shews us, that though Satan is permitted to exert his power to harden those who will not submit to the will of God, yet there are always sufficient marks of discrimination between the works of God, and the imitation of them by Satan. None are deceived but those that are given over to strong delusion, because they have not believed the truth.

The miracle of Jannes and Jambres was sufficient to harden the heart of Pharaoh, but every rational judge will pronounce him to be without excuse from the miracles of Moses. The devil may enable the clergy of the Church of Rome to do many things, that will rivet the chains of superstition on their deluded followers, but none of them can be compared with the miracles of Christ and his Apostles. Many things the devil may do above the power of nature, but there are many things to which his power is utterly unequal.

You may think it strange, Sir, that I suggest the possibility of the interference of Satan in the cure of Miss Lalor. Has the devil either the power or the disposition to cure diseases? That he is able, and that he has been permitted to bring on diseases, is beyond all doubt; why then may he not be able and permitted to cure them when it serves his purposes? We have no reason to think that he is disposed to relieve the afflictions of any of his subjects, but he may give them his assistance to establish his empire. When the Pharisees wickedly ascribed the miracles of Jesus to collusion with Satan, he repelled the suggestion, not by denying the power of Satan, but by shewing that it was contrary to his interest. The doctrine and works of Christ were calculated to destroy the kingdom of Satan, and he is too wise to be divided against himself; but to assist an impostor, there is no reason why the devil might not use his power to expel a demon, because this would not

be to divide but to establish his kingdom.\* The history of Job shews us the power and subtility of Satan:—he was permitted to use his power over the elements, to raise a storm to overturn the house where Job's children were feasting, and to destroy his sheep and servants by lightning. What is still more astonishing, with wonderful address he had the Sabeans and Chaldeans prepared, at the critical moment, to drive away the asses and camels of the righteous man; and thus shewed his power over the free resolutions of men. He brought on Job the most afflicting disease! and in the possessions, of which we read in the history of Jesus, the most grievous diseases generally afflicted the unhappy demoniacs. Some of the demons are called deaf and dumb spirits. Now having these examples before our eyes, it would appear quite an easy thing for the devil to have brought on Miss Lallor's dumbness, that in the appointed time he might assist his servant, Prince Hohenlohe, in restoring her to the use of speech.† In doing this, he would only be establishing his

\* Some Protestants think that I admit too much; but though I take it for granted that there is supernatural power, I do not admit any thing beyond the ability of Satan. My opponents have a right to the utmost exertions of his power. They may say that it was objected to Christ, that he cast out devils by Beelzebub; but I have shewn that his answer was, not that this was beyond the power of the devil, but contrary to his interest. If I have proved that we are warranted to expect that the devil will do great works, through his deceivers, it does not lie with me to draw a line between the works of Divine, and those of satanic power. All I must observe is, that I see nothing in the works of Prince Hohenlohe beyond my views of the power of the devil.

† It may appear harsh, and even presumptuous, to speak thus of one so renowned for piety as Prince Hohenlohe. His sincerity and devoutness I do not call in question; but I would charge an angel from heaven as a servant of the devil, who would teach a way of salvation opposite to that declared by the gospel. I do not wish to irritate by severe language, but I wish to state truth without disguise. Let those who blame this, turn to 2 Cor. xi. 12—15; they will there see that the false teachers, who opposed the apostles, gloried in their disinterestedness, so that Paul was obliged to decline all remuneration for his labours from this church. "Such," says he, "are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light; therefore it is no great wonder if his ministers also be transformed, as the minister of righteousness."—What then would the apostle say of Prince Ho-

own empire, and fulfilling what the Scriptures declare he was to do for the Man of Sin, who is his great vicegerent on earth. If it is really true that Catholic priests can cure diseases in men and beasts, without medical application, it is a proof that Satan has given his power to the beast, for the purpose of more effectually establishing his empire over men. The devil is the god or prince of this world, and the antichristian beast sits in his seat, uses his power, and promotes his interest.

The recovery of Miss Lalor through the prayers of Prince Hohenlohe, authenticates, in your judgment, the claims of the Church of Rome. Were an angel from heaven to attest your doctrine, I would not believe him. What saith the Scriptures? "I marvel," says the Apostle Paul to the Galatian Churches, "that ye are so soon removed from him that had called you into the grace of Christ unto another Gospel; which is not another, but there be some that trouble you and would pervert the Gospel of Christ. But though even an angel from heaven preach another gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other Gospel unto you than that you have received, let him be accursed." Gal. i. 6.—You may see here, Sir, with what strength of evidence the Lord Jesus has guarded his people against the lofty pretensions of your Church. So far from being bound to submit to her when she corrupts the Gospel of Christ, were it possible that even an angel from heaven were to come to vouch for her pretensions, we are warned to reject him with horror. Shall we then be staggered by the

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henlohe working miracles in favour of Popery? A servant of God may be in error in any thing but one—the way of salvation through the blood of the cross. Even of this he may have very imperfect views, but he can never believe what makes it void. All devotedness is not godliness. Many devout persons were the most bitter enemies of the gospel, in the days of Christ and the apostles. Were none of the Jewish priests, and the people who rejected Jesus, famous for piety of a certain kind? Are there no devout persons among them now? What shall we say of the piety of the worshippers of Juggernaut? Is it not equally harsh to consider these devoted people as the servants of Satan

miracles of Prince Hohenlohe ? Now what was the corruption of the Gospel of which the Apostle here treats ? It was merely the rite of circumcision, as necessary to salvation. Even this trifling addition makes another Gospel, which is no virtue for salvation. “ Behold I Paul say unto you, that if you be circumcised Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from Grace.” What then would the Apostle say of the Popish Gospel, in which so many things are joined with the blood of Christ, as essential to salvation ? What has he said in a passage already quoted ? “ They who receive it are given over to strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth ?” So then, Prince Hohenlohe, we reject you and your miracles, and would reject you, though you should bring an angel from heaven along with you, and in doing so, we have the authority of an apostle.

There is a passage in the book of Deuteronomy that is entirely applicable on this point. “ If there arise among you a prophet or a dreamer of dreams and giveth thee a sign or a wonder ; and the sign or the wonder come to pass, whereof he spake unto thee, saying, let us go after other gods, which thou hast not known, and let us serve them : thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave to him. And that prophet or that dreamer of dreams shall be put to death, (because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord your God commanded thee to walk in.) So shalt thou put the evil away from the midst of thee.” Deuteronomy, xiii. 1—5.

Here we see that God sometimes empowers deceivers to predict future events, and to accomplish their prophecies, for the purpose of trying those that profess to believe in him. But if the doctrine which they would establish, be contrary to the Scriptures, we are commanded to reject them. No miracles can establish a doctrine that is contrary to the word of God, established by the miracles of Christ. If then Prince Hohenlohe has really done a supernatural work, God must have permitted the devil to exert his power, as a judgement with respect to those who are deceived, and to try the faith of his people. If the gospel of Paul *is true*, that of Prince Hohenlohe *must be false*. Paul proclaims eternal life solely through the blood of Christ: the Prince works his miracles in support of the Church of Rome, that teaches a far different gospel, and to the worship of God has joined idolatry\* and saint worship. We will not then acknowledge his subaltern saint-gods, nor invoke the aid of St. John Nepomuscene.† —No, not though he should become a prophet, or a dreamer of dreams, and that all his prophecies should have their accomplishment.

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\* I am aware that Roman Catholics disdain idolatry in words. By subtle distinctions they justify the use of images. But it is well known that the apologists for the idolatry of the heathen also invented similar distinctions, to clear them of the monstrous sin of idolatry. It was not the idol they worshipped, they said, but God, through that visible representation.

† How revolting is it to the feelings of a Christian to find these saints invoked as heavenly aids, under a form of Christianity! What better is this than the polytheism of the ancients? Roman Catholics will say that they do not worship these saints as they do the great God; but the heathens tell us the same thing. They had one supreme God, and a regular gradation of deities and semi deities, and nymphs, and fauns, and satyrs, &c. St. John Nepomuscene, it is true, is not a god of any grade; but the heathens are more consistent in their worship, for they converted these men into gods whom they wished to adore. They filled heaven with a rabble from the earth, and the Roman Catholics do the same thing, only withholding from the inferior objects of worship the name of God. When Homer makes his hero Achilles apply to his goddess-mother Thetis for her assistance, like St. John Nepomuscene, she can do nothing but use her influence with Jupiter. Jupiter had been abroad at a feast, and after waiting his return, she grasped the knees of

The spreading of the Scriptures, and the efforts of churches of all denominations to make known the unadulterated Gospel for the salvation of sinners, have given a most serious alarm to the devil and the Church of Rome. The superstition that is beginning to fall, they endeavour to uphold by every device that subtility can suggest. But do what they will, Doctor Doyle "the Lord shall consume their system by the spirit of his mouth, and destroy it with the brightness of his coming."

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the heavenly sovereign, and, as she had once laid him under obligations, she now obtained his nod. Homer calls her a goddess, and Prince Hohenlohe calls John Nepomuscene a saint, and the name is the only difference between them. The heathens themselves were ready enough to allow that the inferior deities were not gods in the same sense with the supreme. "The wisest of the heathen world," says Mr. Stackhouse, (among the multitude of their inferior gods) did always acknowledge one supreme deity, in whom they placed their greatest confidence, and made him the object of their adorations. The Egyptians of old, (though of all others the most infamous for their multiplicity of gods,) did nevertheless assert one maker and chief governor of the world, under whom they supposed several subordinate deities, who presided, as his deputies, over several parts of the universe. Orpheus indeed gives us an account of the genealogy of the gods, whom he reduces to the number of 360, but he afterwards (in a discourse to his son Museus, and others of his friends,) recanted his absurd follies, and assured them, "that there was but one God of himself, and none besides him; by whom all other things were made, and on whom they still depend: for though men differ much in their opinions about other matters, (as we have it in Maximus Tyrius) yet in this they all agree,—that there is one God, the king and father of all, under whom there are lesser deities, who are admitted to some share of government with him." Now is not the doctrine of these heathens substantially the same with the doctrine of the Church of Rome? The one is an exact type of the other. The saints and angels of Roman Catholics fill the place of the subordinate deities of the ancients. The lesser deities presided in heathen times, over different provinces, as a kind of deputies; and the saints and angels preside over different kingdoms and countries, and are invoked as protectors by Roman Catholics. Indeed in almost all things the saints and angels have been substituted for the subordinate deities of the ancients. It is evident that the origin of the doctrine of a plurality of gods, is to be ascribed to the same cause with the worship of saints and angels. Both equally imply ignorance of the glory of the true character of God. What better is the God of Roman Catholics, surrounded by Popish saints, and appeased by the superstitious practices recommended by the Popish religion, than the god of Maximus Tyrius, with the lesser deities sharing in his government? For my salvation, I would as soon trust to a hecatomb to the gods, as to penances and Popish purgations.



What is the reason, Sir, that the Church of Rome appeals to *miracles* as one of the signs of the true Church? Do not the Scriptures give *miracles* as one of the signs of the *Apostate Church*? The *Scriptures*, not *miracles*, are the standing test of truth. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Dives thought it necessary to send a messenger from the dead, to convince his brethren of the existence of hell; but Abraham told him if they would not hear Moses and the prophets, they would not believe though one rose from the dead.

You seem to think, Sir, that this power of miracles is beginning to revive in your Church. There is a passage in the book of Revelations that inclines me to think that it will shine with greater lustre. "The three unclean spirits like frogs, which came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, are said to be the spirits of the devils, *working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. xvi. 14. If you have been so uplifted by the miracles of Prince Hohenlohe, surely this passage may raise you to extacy.

But listen to another passage of this book, that declares the doom of those workers of miracles, and of those who are deceived by them. "And the beast was taken, and with him the false prophet that wrought *miracles* before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone." Rev. xix. 20.

Listen, Sir, to another passage of Scripture, that ought to tingle in the ears of every pretender to miracles. In it the Lord Jesus evidently anticipates the pretensions of the Roman Catholic clergy, and assigns them a doom very different from what they expect. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name have done many wonderful works? And then will I profess unto them I

never knew ye; depart from me ye that work iniquity."—Mat. vii. 22, 23. It is evident, Sir, that the persons referred to really believe that they have wrought miracles, and that they have done so by the power of Christ. But they have been deceived by the devil, who assumed the appearance of an angel of light, when it suits his purpose. It is in judgement that they who will not believe the truth of God, are given over to believe the lie of the devil.

Thus, Sir, I have given you my reasons why I will not believe in your Prince Hohenlohe, no, not although his miracles were *real supernatural* works. Since writing the above, I see from the newspaper, that your miracle is called in question by a medical gentleman, who, from cases that occurred in his own practice, thinks that the return of Miss Lalor's speech may be sufficiently accounted for by physical causes. But as I am fully convinced that the agency of Satan is exerted in favour of the Church of Rome, it does not concern me to enter into that controversy. May God deliver you and your brethren from the strong delusion under which you labour.





